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All For Thee.

Blest Saviour, slain for me,
In grateful love to Thee
The cross I bear;
Thou didst for me endure,
My pardon to ensure,
And thus for me secure
A Crown to wear.
I would endure for Thee
As thou hast done for me,
Thou Savior dear,
Make me submissive, meek,
Thy constant help I seek,
That when my strength is weak
Thy strength appear.
Help me sword to wield,
Be thou my stay and shield,
My guide and friend;
Protect me by thy might,
Direct my steps aright,
Help me endure the fight
Till life shall end.
—N. Y. Observer.

Convention Work.

I feel like prefacing my remarks upon this subject by a quotation from brother Beer's introduction to the covering subject, in EVANGELIST No. 17. I would like to say something that everybody would agree with. But as I have been somewhat unfortunate in that line of work for the last forty years, I can scarcely hope to strike a chord in such perfect unison. However, I am always sure to have somebody on my side.

A convention has been appointed, to be held at Milford, Indiana, on the 21st of Sept. next, which is only a little over four months hence. And right here I meet with a difficulty: I don't know whether to say: a convention of Brethren churches, or of the Brethren church. I "assume the attitude," that it is to be a convention of Brethren churches. However, in either case, the next question arises:

WHAT IS THE OBJECT OF THE CONVENTION?

Nobody seems to know exactly, or at least nobody has been willing to explain. I asked a few paragraphs of questions some time ago, none of which have been very well answered yet. I have a whole chapter more, but one gets tired of asking when he is not answered. Perhaps one reason is that nobody feels himself properly appointed to make answer. And that tells me that there is a lack of appointment or organization.

And so, as I regard it to be high time that we should know something a little more definite as to the object and intent of the convention, I will make a few suggestions, which may bring the subject more clearly to the attention of the churches. And here let me say farther, that even if all may not agree with the sentiments of this article and others in the same series, let us reason upon the points until we can agree upon something. And let us do this in a friendly way, as brethren ought to do, and thus get ready for a good time at the convention. Let us argue the points and not abuse the disputants.

In my humble opinion the first work of the convention should be to form an Association of the Churches, or in other words a Brotherhood of Churches. It does not really seem to me that

we have any such a thing as a Brotherhood now.

For our own good, that is, for the personal advantage of the South Bend church, or my individual good in this church, we are not aware that we have any need of a convention. Possibly others may see that we need it, but we do not; except that we feel that under more favorable circumstances we might do better work outside of our church, and consequently receive more grace. I also feel that I might be more useful to others under a better system of government, or perhaps it would be better to say a more systematic organization.

I am in favor of a Brotherhood or Association, with clearly defined articles of the union. I find that this will be necessary to maintain harmony between the churches, if that be desired. If, however, we do not wish to form any Brotherhood or Association, then we have no need of a convention. We agreed at Dayton that we would all use the Gospel as our creed and discipline. And it works charmingly where we come together twice and three times a week to read that book, and teach it and practice it, and admonish each other to our duties, but the churches do not thus convene and work.

Then again. We want to do work outside our own church which we cannot do alone. We can do part of it, and would like to join with sister churches in doing the whole. We wish to have Brethren churches organized in many places where there are none now, and can give a few dollars toward that work, and are willing to throw in our mite with others who will join us. We have a desire to contribute a small amount annually toward the support of an educational institution, if a satisfactory organization for that purpose were among us. We need literature very badly, and will contribute toward its support when opportunity affords. For all these ends and purposes we need an Association, regularly organized and fully and legally equipped for business. We have now been at work over three months and have never held a collection for missionary purposes, because there is no mission fund or organization to contribute to.

Another suggestion. In order to form such a brotherhood, the convention should be a mass convention, made up of all the churches, in person or by properly instructed delegates. To be properly instructed it will be necessary to know what will be brought before the convention, and then those subjects should be discussed by the churches. All this will require time. Hence the importance of going to work. First, then, shall we have a Brotherhood?

2. If so, what shall constitute it, and what shall be its form of government?

3. If not what need of a convention?

H. R. HOLSINGER.

Trans Missouri Flashes.

The writer has engaged with the Brethren at Mulvane to preach on the fourth Sunday of each month for six months. One-fourth of our time is still idle.

A religious discussion is to be held in South Haven sometime in June.

The drouth in southern Kans. is at this writing, (April 25th) a thing of the past. Refreshing rains have fallen.

Weather continues cool.

Big emigration and big building booms in southern Kansas.

A consciousness of the truth that "God is love" makes his service much sweeter.

Obedience to the gospel constituted the only gospel test to church fellowship.

It becomes amusing sometimes to hear good meaning but timid Brethren give advice to the preacher how to preach, so as not to give offence to those who differ with us.

We should be kind to everyone even to dumb brutes.

Our editor has to bear considerable criticism of late, don't be too harsh on him brethren.

Paul instructed Timothy to give heed unto himself and unto the doctrine, for by so doing he would save himself and those who heard him. Should not those instructions put to silence all quibblers about doctrinal preaching?

Would it not be best for Brethren everywhere to hold district conventions and get matters in proper shape for our national convention?

Bro. A. P. Gibson, of Mayfield, Kans. sold his farm recently. Hope he will not leave us.

Perhaps we do not pray enough.

If baptism is not for the remission of sin, what is it for?

If Christ did not command his disciples to wash one another's feet, what did he say to them about it?

Who will instruct us through the EVANGELIST on the proper method to distinguish between apostolic custom and apostolic doctrine.

Low and uncouth witticism is unbecoming a gentleman, much more a Christian.

No lasting bloom on earth for us. In heaven there will be.

If I were able, I would furnish means to spread Brethren tracts far and near.

If Progressives everywhere among the German Baptists would do like they did in Philadelphia, they would feel better and be more happy.

Decision of character is one of the essentials to human progress and happiness.

"Preach" and practice "the word."

W. J. H. BAUMAN.
South Haven, Kansas.

Pencil Points.

It having been some time since anything has appeared in the columns of the EVANGELIST from this place. I thought to write something to let the general brotherhood know that we are still alive and trying to accomplish something each day for our

salvation. We have regular services at two points in the way of preaching; we have Bible meetings every Thursday night and a Sunday school in good working order each Sabbath at 9½ o'clock, at our new church, Fairview chapel.

We take the EVANGELIST and Investigator, and they are very welcome visitors to us. We were very much pleased to hear from our esteemed sister, Julia A. Wood, again. Her letters are always Christian-like and instructive. The same is true of Bro. Balsbaugh and others. But where is Bro's Mallott, Rid-enour, Bashor and a host of others? Come brethren let us waken up, and try and keep pace with the children, at all events, or Bro. Eds. will have to give the juveniles another column.

There is a large field open for us. When I look around me I see nothing for me but to work. Although I am but a lay member, I am firmly of the belief that the laity of the church are not exempt, and that there can be as much efficient labor done by their help, as all things else put together, their daily walk, good deeds, conversation, kind words of comfort in distress, and to go into neighbor's houses and ask them to come to meeting. Let them know that we want them to come to God's house and when they get there, they will hear the word preached, if we stay by them they will become members of the church. In this way a great many can be brought to know Christ, where they otherwise would not. We are always to abound in the work of the Lord, and if we only look about us we will find a plenty to do. We are commanded, in the scriptures, to work while it is called today, for the night cometh when no man can work.

I am looking forward to our convention that is to convene in September, hoping that some means may be formulated whereby we may have a more systematic way of spreading the gospel. More especially, in those isolated places, where there are a few members, and where there are none in some instances, but want to hear our faith preached. I know of a number of places where they ask me, why don't you have your preacher come to our church or school house and preach. Our neighbors want to hear your faith preached. But as the harvest is great, but the laborers are few. May God help us to do all the good we can is our prayer.

F. H. FRAME.

Sweet Home, Ind.

Philadelphia News.

It was the pleasure of the Philadelphia church to receive two more souls by baptism last Tuesday evening, April 19th. This time we are indebted to the Messiah Baptist church for their generosity in granting us the use of their church and pool. May God bless them for the good-will manifested.

We had hoped and also understood that the German Baptists would offer us the use of their church by this time, but they failed to do so for some unexplained reason. They, however, passed a resolution at their last quarterly meeting that any church that baptized by trine immersion could have the use of their church at a rental of five dollars per night, from a purely business standpoint. This may not be too high a charge, but whereas the liberal pastor Dalby, of the Messiah church, offered us the use of their church free of charge, we very naturally accepted that offer.

A word of comment bearing on the above item of news may not be out of place. The German Baptist church of this city represents a capital of over seven hundred thousand dollars. The Brethren church less than ten thousand. Most of the members of the Brethren church formerly belonged to the aforesaid German Baptist church and contributed as liberally to her support as circumstances would permit. Moreover we labored incessantly for the success of said church. When we found that success was not possible, we withdrew without asking or even hoping for a dollar. We are now a poor, struggling body without the necessary conveniences to observe all the ordinances of the church of Christ, and yet those possessed of large means, who were formerly our brethren and still ought to be, would stipulate a fixed price that we must pay if we would occupy the church for an hour or two. We have often been admonished and it is also the desire of most of our members to cultivate a feeling of good-will toward our former brethren; but their treatment of us is so "chilly" that it is difficult to maintain that spirit of charity that Christians ought ever to manifest toward one another.

JACOB C. CASSEL.

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Mr. Beecher's Biography.

The Rev. Mr. Halliday, Mr. Beecher's assistant in Plymouth church, has been associated with Lyman Abbott, D. D., in the preparation of the biography of the late Mr. Beecher, to which the great preacher, previous to his death, largely contributed. It was not proposed to have either Mr. Halliday's or Mr. Beecher's connection with the book generally known, but the death of Mr. Beecher has removed the objection to the fact being made public, and now the complete book will appear with both Dr. Lyman Abbott's and Rev. S. B. Halliday's name on the title page. They have also been assisted by a corps of over thirty eminent writers, Leonard Bacon, D. D., J. G. Whittier and others, who have contributed reminiscences, etc. As Mr. Beecher did not write a line upon any autobiography of himself, but did contribute to this work, the additional fact is apparent that Dr. Abbott's and Rev. Halliday's book is the nearest approach to an autobiography that Mr. Beecher has left, and with the array of talent employed it looks as if we were to have a biography which is worthy of the man.

The work is sold by subscription; Messrs. Winter & Co., of Springfield, Mass., are engaged in its sale. Their advertisement appears in another column.